

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

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[NO. 32.]

JOHN CALVIN.....A Biographical sketch.

Among the extraordinary characters that contributed to the great work of the reformation, was John Calvin, a native of Novon, in Picardy, born July 10th, 1509, of humble but respectable parents, having received a good education, he was appointed when eighteen years, to the Rectory of Marteville which he afterwards resigned for Port L'Eveque.

It was the happiness of Calvin to be instructed in the sentiments of the reformed religion, by one of his relatives, his consequent disgust with the church of Rome, occasioned his leaving that corrupt communion, and entering upon the study of the law, in which he made considerable progress. This did not however prevent his attention to the scriptures, which he continued to investigate with infinite pains and labour.

The death of his father compelled him to quit the law, and apply himself anew to the work of the Lord. At the early age of twenty-four, he published, at Paris, a commentary on Seneca's treatise on Clemency, soon after which he was driven from Paris and retired to Basil, where he studied Hebrew, and published his Christian Institutes, under the sanction of the Queen of Navarre, which he dedicated to Francis I. of France, with an admirable preface. This excellent work exhibits the sentiments of this great man on the subject of religion. Having visited Italy, and encouraged those who were favourable to the reformation, he proceeded to Geneva, where he was pressingly invited to remain and exercise his ministry by Guillaume Farel, with whom he entered into an intimate friendship; by the factious spirit of some immoral characters, he was forced to quit Geneva and retire to Strasburg, where he was chosen professor of Divinity, and appointed by the divines to attend the Diet at Worms, in 1541 as their deputy. It was at this Diet that Calvin and Melancthon met, and held that celebrated conference, which so fully elicited the abilities of Calvin, and inspired Melancthon with so much rapture that he gave him the title of *The Theologian*.

Recalled by the earnest solicitations of the inhabitants of Geneva, Calvin returned to his old friends, amidst the universal acclamations of the people and soon applied himself to establish a system of ecclesiastical discipline, and effect a thorough reformation in religion and morals.

In his labours he was most "abundant," "during a fortnight in each month he preached every day, and gave three lectures in Theology every week; he assisted at all the deliberations of the consistory, and at the meetings of the pastors met the congregations every Friday."* And all this exclusive of his numerous writings and various engagements.

The charge brought against this reformer, relative to the death of Servetus is well discussed

by Mr. Mackenzie; to his work I refer my readers, having first remarked that, to form an accurate judgment of this affair we must place before us the time and circumstances, and acknowledge that if this instance of human weakness be to destroy the reputation of Calvin as a reformer, that of Cranmer, the mild and zealous Cranmer, is destroyed too.

Having served God and his generation as a pious christian, a faithful preacher, and an able defender of sacred truth, Calvin departed to a better world, May 27, 1564, aged 55. His venerable friend Farel visited him in his illness, at the great age of eighty-four.

The commentaries of Calvin are in deserved estimation, and his christian institutes are entitled to the attention of all students and ministers. His works form nine volumes folio. He was married to Ideletta de Bure, but left no children.

* Mackenzie's Life of Calvin, a work that may be read with pleasure and advantage.

MISSION TO CEYLON.

A letter from Mr. Meigs, American Missionary.

I have been much encouraged of late by the prosperous condition of the schools under my superintendence. In these schools, two of which have been lately established, there are now 165 boys, most of whom are making very good progress in their studies, both in Tamul and in English. Mrs. Meigs has the principal care of the school at our house, as it respects their English studies. Sister Richards also visits the new school, which we have established in another part of Batticotta, and instructs them in English, and hears them repeat Dr. Watts' catechism in Tamul. I should establish two more schools immediately, but I do not know how to superintend so many. I very much need a brother to assist me.

I have just received a letter from the venerable Arch-deacon of Columbo,* who, among other things, writes: "I have received a letter from the Bishop of Calcutta, who states that he cannot come here during the present year. I have an official letter announcing the approach of four missionaries from the Church Missionary Society. One is for Jaffna, another for Trincomalee, a third for Galle, and the fourth for Columbo, to have the mastership of the native college. Their names are Lambrick, Mayon, Ward, and Knight." I sincerely rejoice in the approach of these men. If one comes to Jaffna, he will undoubtedly be stationed in Jaffnapatam, and not in the country.

The unhappy war still rages in the interior. The nature of the warfare is very much like that of the Indians in America. There are no regular battles; no forts to be taken; an ene-

* Rev. Mr. Twistleton.

my that runs into almost impenetrable forests when an army approaches.

Sabbath evening, June 21st. In the morning of this day, most of the boys belonging to the two schools in Batticotta were present at family prayers. Soon after this the third school at Changane came, some of the boys from a distance of three miles. The time between our morning prayer, and public worship in the forenoon, was spent in catechising the boys and hearing them read in the New Testament. When they were called into our large room for public worship, I had the curiosity to count them, as there were more than had ever attended at one time before. There were one hundred and thirty-five boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youths from among the heathen assembled for christian instruction, and to unite in christian worship. The thought occurred to me, that perhaps some of them would yet be employed in preaching Christ to their ignorant countrymen. I endeavoured to preach to them in the most simple manner, explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, and from their answers would take occasion still further to impress the truth upon their minds. In this way I gain and secure their attention; whereas, they will not listen to a regular sermon; and if they do, they cannot understand it. In preaching to them, one of my greatest difficulties is to bring my language to a level with their capacities. We can, however, already see a visible improvement in many of them in understanding divine things. In the audience, besides our own family and the school, I had about thirty of our neighbors.

In the afternoon, I preached as usual, in another part of Batticotta, to a much smaller audience than I had in the morning. This evening after family worship, I spent an hour in religious conversation and prayer with my interpreter, schoolmaster, and a few large boys, who belong to the school. From this statement you will have a tolerable correct idea of my duties on every Sabbath.

Yesterday I visited the school at Changane, and in the course of my remarks, I asked one of the boys, "if he knew where people would go, when they died?" He said, "to Heaven." "Will all men go to Heaven?" "No—bad men will go to Hell, and good men to Heaven." "Are all men sinners?" "No." "Have all these boys, your schoolmates, committed sin?" "No." "Well, which boy never committed any sin? show him to me, I should like to see him." He looked round upon them all but did not attempt to select any. He then confessed, upon being asked, that they had all been angry, had disobeyed their parents, and done many other wicked things, which I enumerated. I then endeavoured to discover if he

had any idea of a way in which God could forgive sin, and found that he had not. I then endeavoured to preach to them Jesus Christ as the way, the truth, and the life.—You will recollect, dear sir, that these schools are yet in their infancy. I hope to be able to give a better account of them before long."

AMERICAN BAPTIST MISSION TO THE BURMAN EMPIRE.

A letter from Mr. Colman to the Rev. Mr. Sharpe.

From the American Baptist Magazine.

Calcutta, April 29, 1818.

EVER DEAR PASTOR,

Having just been informed that a vessel will sail for Boston to morrow, I cannot deny myself the satisfaction of writing you a few lines. The diary which I kept during my passage is unfinished. I have devoted it to you, and shall send it by another conveyance. From it you will learn our state while upon the water. I will say nothing more about our voyage here, than that it lasted five months and was remarkably pleasant. We were treated exceedingly well by all on board, and nothing occurred to imbitter our peace. The weather for the most part was remarkably serene. But the most delightful circumstance which we have to mention is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth. Upon our arrival at Calcutta we were kindly received into the house occupied by Messrs. E. Carey, Yates, and Penny. Brother Lawson resides at a little distance from them. These four are connected together in the Missionary work in Calcutta. They are active and devoted men. Mr. Penny is engaged in teaching a large school upon the Lancastrian plan. Brother Yates is principally employed in translating, and brethren Lawson and Carey in preaching. A missionary society has, within a month past, been formed in Calcutta, auxiliary to that in England. Upwards of 1300 rupees have been already subscribed. This sum exceeds the most sanguine expectations of the brethren. Consider, that this work has been accomplished in the land of darkness; in the land where but a few years since the gospel was unknown! The people here feel the necessity of missionary efforts, because they see the barbarous and superstitious rites of the heathen.

It is very sickly at Bengal; but none of us have been attacked by the prevailing disease. Many of the poor Hindoos are daily cast into the Gunga. The other day in coming from Serampore I saw one dead body floating upon the surface. Vultures and crows were feasting upon it.

I send you with this two Reports of the Calcutta School Book Society. It will be perceived, that even the natives subscribe to this institution, although the sentiments which the society's books contain aim at the vitals of the Hindoo system of religion. There is nothing which will more certainly effect the destruction of superstition than these schools. Each succeeding generation will feel their influence more and more, until the contracted and absurd ideas of the heathen will be renounced. Already in the schools have the first and lowest casts mingled together. The Soodras have been placed above the Brahman youth, without exciting the chagrin or anger of the latter. If these events continue to transpire for any

length of time, the sacred thread of the Brahmins will be esteemed as nothing, and thrown by with disgust. The Church School Society have 3000 children under their direction; and the Baptists have more than 6000. These children will acquire more lofty ideas than their ancestors possessed. Nor can we suppose that the time is far distant when they will have a mean opinion of their sacred books which assert that the world is made up of 7 continents and 7 oceans; and that Hindostan is the centre. When they find the true geography of the globe what will they think of their shasters?

Yours with respect and affection,

J. COLMAN.

FOREIGN MISSION SCHOOL, AT CORNWALL, CON.

From the Panoplist.

The Annual Report of the agents of this promising establishment, signed by the chairman of the executive committee, James Morris, Esq. and brought down to Sept. has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the Report wherever it can conveniently be done.

The instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement in the several branches of learning in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles and James Ely still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honourable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed during a part of the time, in visiting sundry towns, both in this and the neighbouring States, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought expedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the aborigines of our own country. Four natives of the Sandwich Islands are now pro-

fessors of religion. Thomas Hopoo was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, William Tennes, John Honoree, and Geo. Sandwich, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptized, and admitted to the church in Cornwall. Tennes is persevering in his studies, writes a good hand, and displays a happy talent in composition. Honoree retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigour of intellect, is discreet and stable, and sets an example worthy of imitation.—Sandwich is industrious, makes good improvement, and adorns the christian character.

George Tumoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, William Kummo-oo-tah, is a pleasant, agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed expedient to continue him longer in the school. The committee have placed him under the care of a farmer who will give him religious instruction, and allow him a compensation for his labour.

John Jackson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labour.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the island of Timor, in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the gospel.

Stephen Poo-po-hee, a native of one of the Society Islands, has lived with Pomare, and was in the battle which took place on the Sabbath between the christian party and the idolaters, and which ended in the defeat of the latter. Poo-po-hee has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope that he has become truly pious, and is a chosen

vessel to carry the gospel to some islanders of the Pacific.

Charles Pa-pa yoo is a companion of Poo-po-hee, came to New York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other sound persons, is thoughtless in regard to religion. Both these society islanders are about twenty years of age. They and the Sandwich islanders are well formed fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old carried to Batavia, and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him on returning to this country. Botang learnt the Chinese language while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptised on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius, in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a member of the Moravian Church at Spring Place. The name of the Choctaw is *McKee Folsom*. His father is a white man, his mother a full blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman.—Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious.—Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the gospel communicated in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honourable testimony to the Rev. Mr. Daggett, as peculiarly qualified to

preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

REFORMATION AMONG THE WYANDOTS.

From the Weekly Recorder.

Rev. Mr. Cee's Journal, Concluded from page 120.

Greenfield, Huron C. Nov. 24th, 1818.

Sabbath 15th.—Went to the Council House. The people had assembled. Bloody-eyes, a Chief was a speaking. Brother George prayed and preached. Mr. Walker interpreted. Brother Stewart and myself exhorted. The assembly appeared harmonious and loving—consisting of red, black, and white complexions and of the different sects, Baptists, Methodists, and Presbyterians. The natives joined their voices in the songs of Zion, which I trust warbled up to heaven. Will God indeed dwell in an Indian Council House! Before we retired, we were fed. It appeared almost a sacrament. Some were exhorting, and others eating. They did not eat and drink, and rise up to play, as formerly. Their zeal for the house of the Lord appeared to eat them up. Between the logs, the chief speaker of the natives, thanked us for speaking unto them.—We appointed the next day for a religious conference at the house of brother Stewart.

16th.—Met the natives. Prayer was attended. I read, and Jonathan interpreted the parable of the sower. The inquiry was first made of an active middle aged man, concerning the state of his mind. Answer: "I am like the stony ground hearers. [I was surprised at this apt application of the Scripture. I question whether he ever heard it before.] I often set out, pray a little while, then stop. I wither, like the grain scorched by the sun. I do not see that I am growing towards God. I am a great sinner." Brother Stewart asked him, if we should pray for him. He paused; then said, one thing would hurt his feelings—that he should ask his friends to pray for him, and yet he himself keep sinning.

Peacock, a Chief. "Do you think that you have been born again?" "I do not wish to say; my conduct must declare that." He said that he had broken off from some of his sins; drinking to excess, for one—that he ought to thank God for sending people to teach the Indians—that they were much better than formerly. I advised him to attend meeting. He said, last Sabbath, it looked some likely for rain; that he gathered corn; he might as well tell it himself; that he was resolved to work no more.

Betty, a woman of colour. I often go in trouble when I pray, but return rejoicing yet I am not a christian; for I was never baptized.

Bloody-Eyes said, that he resolved to drink no more whiskey; that he prayed to Christ to give him strength that he might fall no more—that he had been quarrelsome; but, at the three days meeting, (a meeting held about three weeks ago) he resolved to turn; he found his mind altered; his old mind was taken away at camp meeting. He said, he had a trial when he spoke in meeting. Some would say, "That mad fellow is going to speak." Sometimes he thought that he would speak no more; yet was afraid of sinning, if he refrained.

Barnet's Son. (Barnet was apparently an eminent Christian, and continued faithful, as I have been informed by Mr. Walker, until death. His son now mentioned once lived with the

Rev. Elisha McCurdy.) He confessed, that he was a great sinner; for sometimes he had not prayed. At the camp-meeting, he resolved to do better.

Barnet's Wife, (formerly) said, she had been a great sinner. At the time of her vision, about two months ago, she set out to serve the Lord. [Stewart gave an account of the vision. She supposed she saw Christ on the cross, and heard a voice, saying to her, that she must attend to what Stewart said, for God hath sent him. Stewart said; before this she was opposed to him and meetings. Mr. Walker observed, that what these said concerning their visions had much weight on the minds of the Indians. As these revelations correspond so well with the Bible, it led them to listen to it.] This woman said, she loved meeting—wondered that people should ever be tired of them; said, it was sweet to attend them. She had many trials; but in heaven they would all be over.

Bloody-Eyes' Wife, said, she was a great sinner; that she had been sinning a long time. She prayed to Christ, to Mary, and the angels. When she prayed, she loved her enemies and friends all alike. This woman and her husband have had difficulties in the family, and still have.

Between-the-Logs observed to them, that he thought when God had preserved us through the night, husband and wife ought to feel pleasant in the morning; that when the sun rose pleasantly, they ought to smile upon each other.

A middle aged woman, interesting in her appearance, confessed herself a great sinner. She said, that at the three days meeting, she felt such a load at her stomach, that she almost fainted. She prayed with all her might. The burden left her, and she felt happy.

Another Woman. I have been a great sinner. I have sinned especially in tattling. She said, she would do so no more.

Another confessed herself a sinner—said, she had been sick: when she recovered, she resolved to turn from sin to God, who had restored her. She did not blame any one for her sins. They were her own sins. She loved God more than any thing.

An old Woman confessed, that she was a sinner—arose, went and shook hands with one she used to hate; said she would hate her no more.

Between-the-Logs said, he was determined to set out in earnest for heaven—wished us to pray for his poor people—thanked us for coming to set their minds straight. We might rely upon it, that, if his friends, who are now in the woods were spared of God to return to their beds again, he should tell them of all the transactions of this day. He said the Chiefs charged their young men, if white people abused them to return good for evil.

Peacock observed, that if they wanted to know what was a blessing, he could tell them. It was to have such meetings as they had this day. He thanked us for coming to teach them; turned to the people and said, he hoped they would remember that it was only through Christ that they could be saved.

Bloody-Eyes inquired of what particular use it was to kneel when we pray.

The old Lady, with whom I first conversed, informed her people, that, many years ago, her relatives had given her an image—a doll, with an injunction to attend their feasts. She was fully convinced, that their feasts did no good.

They did not restore to health those who were sick. [The Indians have feasts when persons are sick, that they may be restored.] She said that she had done with their feasts; that she would look to God alone for help. She gave the doll to brother George; then shook hands with us and the chiefs. [This looked like casting idols to the moles and bats.]

When there was talk of closing the meeting one observed, that formerly they were not tired of bad meetings; why now of good?—We had thanks again and again. Brother Stawart had to request the people to go home, stating, that as we had to visit other Indians, we might be disqualified if we sat up very late. When they were about going, they had a little more to say—yet a little more.—We spent part of the time in exhortation and part in singing.

17th—By particular request, I went to pray with Peacock's wife, who was sick. She said she did not know how, except in her heart. She said, when in trouble, she sometimes found relief by prayer. I asked her, if she wished to get well. She said, her mind was in a balance: she was willing to get well, or die, just as God saw fit.—The woman who gave up her doll came to take leave of us. I asked, how she felt in her mind. She said she felt light.

We now parted with this dear people. It appeared like leaving mount Zion, rather than heathen lands. Spent the night at Honey Creek. The old gentleman before mentioned attended worship evening and morning. Here was melodious singing. The children said their prayers. I presume not a family in Christendom is more religious in appearance.

18th—Parted with brother George—lodged with my Mohawk friends at Seneca Town.

19th.—Breakfasted at a Seneca Chief's.—Left the natives.

Mr. Walker stated, that, at the last treaty the Mohawk and Wyandot Chiefs morning and evening, attended worship, and sang praises to God.

ALVAN COE.

JEWISH SCHOOL AT BOMBAY.

From the Panoplist.

Letter of the Rev. Gordon Hall, to the secretary of the female society of Boston and the vicinity, for the propagation of christianity among the Jews, dated Bombay, April 1, 1818.

DEAR MADAM,

In behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of October 2, 1817, apprising us of the appropriation of one hundred dollars by your society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time. Soon after the formation of the school the ten

commandments and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only saviour of sinners, praise to Him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some christian instruction from what they hear. As soon as the gospel of Matthew and our religious tracts were printed, they were introduced into the school; and as yet there is no objection to any thing which we have proposed to teach the boys. We say boys because in this country it is never expected that girls will be taught to read and write. The school is instructed by a Jew about forty years of age, from Choule, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understood the Mahratta language as this man. His brother, from the same place, teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the society to know, that numbers of the Jews in Bombay have solicited and received copies of the gospel of Matthew, and that copies have also been sent to the Jews in Choule.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted in the true olive. The whole expense of this school, as now conducted, will be about one hundred dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure. That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer. I am, dear madam, with christian affection and respect,

Yours, G. HALL.

Miss Augusta T. Winthrop.

THE POWER OF TRUTH.

The following narrative shewing the utility of Tracts, was presented to the London Tract Society by a minister of the Gospel.

In the month of September last, I had occasion to travel about sixty miles in a steam packet. In our course we overtook a small vessel from Lynn, laden with grain. The captain made signal for coming aboard the packet: while rowing to us the little cabin boy somehow slipped the rope, by which the boat was nearly upset; at which the captain was enraged, swore in the most shocking manner, and so dreadfully beat the poor boy, that I really was afraid he would have killed him. When he got on board the packet, our captain reproved him, saying, "How could you be so angry at the poor boy?" at which he poured forth such a volley of oaths, as quite shocked every passenger on board. I said nothing, but determined that, when his fury ceased, the opportunity should not pass. Presently after, I went up to him, and presenting him with THE SWEARER'S PRAYER, I asked him if he would do me the favor to read it. He ingeniously confessed, he could not read!—Not read, thought I, and

the captain of a ship!—"But," said he, pointing to another sailor, passenger in the packet "here is a man who will read for me."—He took it, and began to read, and the poor fellow stood more like a criminal at the bar, receiving sentence from his judge, than any thing else; every now and then he cast his eyes, with a look of regret and self reproach at me, his reprover. I at length left them, busily, and I believe, on the part of the swearer, very painfully engaged. I went down to the cabin, where a large party, a select group of which was playing at cards. With the design of diverting their attention, and furnishing a subject of useful conversation, I told them what had been done to the man whom they seemed to have execrated for his cruelty and profaneness. I showed them the tract which had been given to him, on which they appeared astonished at its suitableness to his character: one of the party begged it of me, and read the title aloud with mingled feelings of interest and astonishment. To a lady, who appeared to be mistress of the card party, and who was gay accomplished, and intelligent, I presented No. 55, *Five Minutes Consideration*; to a gentleman No. 66, *Sin no Trifle*; to another, No. 45, *The Warning Voice*; and to another lady, No. 65, *Serious Thoughts on Eternity*. Each of the party received one, which they held in their hand; and at every interval they read holding the tract in one hand, and the cards in the other. In the minds of some, there evidently appeared a great conflict and embarrassment, till at length the tracts proved victorious. They gave up their amusement, some of them whispering, *The Tracts have spoiled the game!*

I went upon deck, and was instantly met by the poor condemned captain:—his guilt had been proved, and sentence pronounced; he came to me with a slow pace, downcast look and his hat off and begged me to pardon him. I replied, "Yes, I forgive you; but do you think that God will forgive you?—Remember, it is his name which you have blasphemed, his laws which you have violated, and his anger which you have incurred." He said, he should never swear again as long as he lived; he begged the tract saying, "I have several sons at home, who can read and I hope it will be a warning to them." The man who read the tract to him then came, and said he never read such a book in his life; would I give him one? The captain of the steam boat came to me, and said, "I never saw a poor fellow so cut up in all my life—What have you done to him?—Have you any more of those books?" I had no more of *The Swearer's Prayer*, but presented him with No. 134, *Conversation in a boat between two Seamen*, with which he seemed greatly pleased, and expressed his thanks. I left a few in the cabin, for the passengers, and took my leave, hoping the day had not been spent in vain.

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* * * All communications, (free of postage,) to be directed to the Editor at Northumberland.